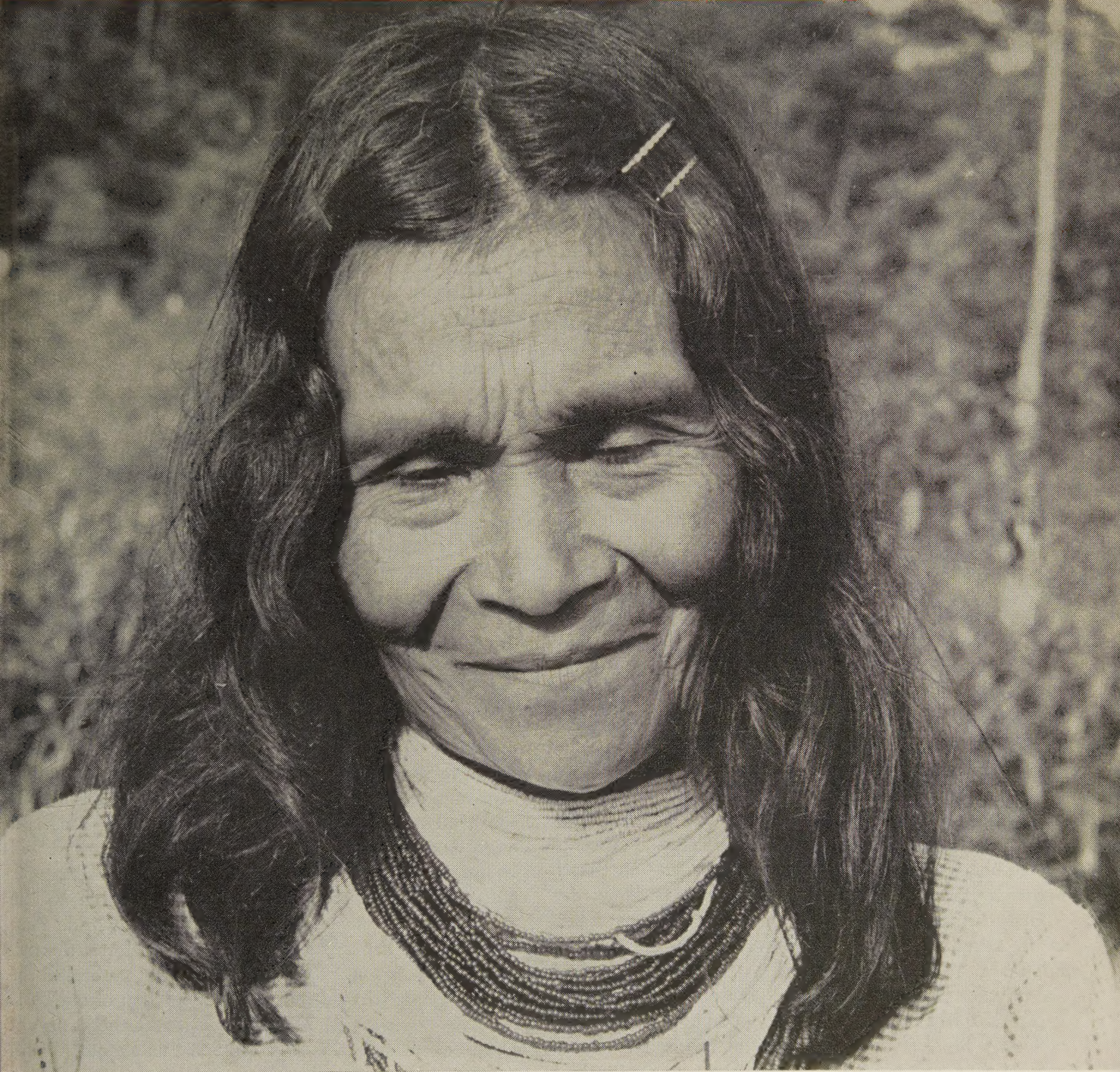


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Forrest
H. S.

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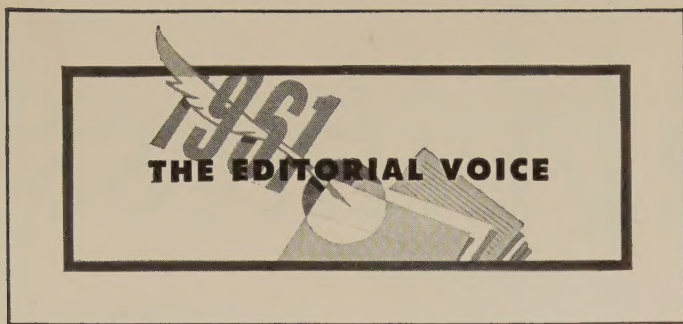


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APR 27 1961

In this issue

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JOYBELLS, NOT JUNIPER TREES. By Don M. Duckles, M.D.



ON THE ORIGIN AND NATURE OF THINGS

The celebrated prayer of the great German astronomer, Kepler, has been a benediction to many: "O God, I thank Thee that Thou hast permitted me to think Thy thoughts after Thee."

This prayer is theologically sound because it acknowledges the priority of God in the universe. "In the beginning God" is undoubtedly the most important sentence in the Bible. It is in God that all things begin, and all thoughts as well. In the words of Augustine, "But Thou, O Lord, who ever livest, and in whom nothing dies, since before the world was, and, indeed, before all that can be called 'before,' Thou existest, and art the God and Lord of all creatures; and with Thee fixedly abide the causes of all unstable things and the changing sources of all things changeable, and the eternal reasons of all things reasoning and temporal."

Whatever new thing anyone discovers is already old, for it is but the present expression of a previous thought of God. The idea of the thing precedes the thing itself; and when things raise thoughts in the thinker's mind these are the ancient thoughts of God, however imperfectly understood.

When a true thought enters any man's mind, be he saint or sinner, it must of necessity be God's thought, for God is the origin of all true thoughts and things. That is why many real truths are spoken and written by persons other than Christians. Should an atheist, for instance, state that two times two equals four, he would be stating a truth and thinking God's thought after Him, even though he might deny that God exists at all.

In their search for facts men have confused truths with truth. The words of Christ, "Ye shall know the truth, and the truth shall make you free," have been wrenched from their context and used to stir people to the pursuit of knowledge of many kinds with the expectation of being made "free" by knowledge. Certainly this is not what Christ had in mind when He uttered the words.

Such truths as men discover in the earth beneath and in the astronomic heavens above are properly not truths but facts. We call them truths, as I do here, but they are no more than parts of the jigsaw puzzle of the universe, and when correctly fitted together they provide at least a hint of what the vaster picture is like. But I repeat, they are not truth, and more important, they are not *the truth*. Were every missing piece discovered

and laid in place we would still not have the truth, for the truth is not a composite of thoughts and things. The truth should be spelled with a capital *T*, for it is nothing less than the Son of God, the Second Person of the blessed Godhead.

The human mind requires an answer to the question concerning the origin and nature of things. The world as we find it must be accounted for in some way. Philosophers and scientists have sought to account for it, the one by speculation, the other by observation, and in their labors they have come upon many useful and inspiring facts. But they have not found the final Truth. That comes by revelation and illumination.

They who believe the Christian revelation know that the universe is a creation. It is not eternal, since it had a beginning, and it is not the result of a succession of happy coincidences whereby an all but infinite number of matching parts accidentally found each other, fell into place and began to hum. So to believe would require a degree of credulity few persons possess. "I had rather believe all the fables in the Legend, and the Talmud, and the Alcoran," said Bacon, "than that this universal frame is without a mind. And therefore God never wrought miracles to convince atheism, because His ordinary works convince it."

Those who have faith are not thrown back upon speculation for the secret of the universe. Faith is an organ of knowledge. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." The voice of Eternal Wisdom declares, "In the beginning God created" and "In the beginning was the Word. . . . All things were made by him; and without him was not any thing made that was made."

All things came out of the Word, which in the New Testament means the thought and will of God in active expression and is identified with our Lord Jesus Christ. It is the Son who is the Truth that makes men free. Not facts, not scientific knowledge, but eternal Truth delivers men, and that eternal Truth became flesh to dwell among us. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Not only the origin of things is revealed, but the nature of things as well. Because the origin of all things is spirit, all things are at bottom spiritual also. This is a moral universe; it is governed by moral laws and will be judged by moral laws at last. Man above all creatures possesses moral perception and is answerable to the spiritual laws that pervade and sustain the world. Pure materialism—that is, the doctrine that matter is the primordial constituent of the universe—is not natural to the human mind. It requires a chronic violation of our basic instincts to accept it as an explanation of the nature of things. And Paul tells us in the first two chapters of his Epistle to the Romans how men get into a state of mind to accept such falsehood.

"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—MATTHEW 26:27-29.

HOW often the Lord's Supper feeds our souls, cleanses our hearts and revives our spirits! How inexhaustible is the truth of this holy sacrament! Though often the theme of the preacher, this "cup," so full of the mixture of divine truth, is never drained!

Before we attempt to answer the question, What is the blood of the new testament? let us consider some facts concerning blood. Blood is a wonderful and mysterious substance—wonderful in composition and function and mysterious in its life-giving virtue. Blood is more than a composition of red and white cells, plasma and hemoglobin. It is all these physical things plus that mysterious spiritual element, *life*. Blood is the confluence of two streams, one physical, the other spiritual. We could well say blood is *life*, "for the life of the flesh is in the blood" (Lev. 17:11). "(God) hath made of one blood all nations" (Acts 17:26). John in declaring the generation of the sons of God (John 1:12, 13) as being "not of blood" intimates that natural birth is by blood.

Blood nourishes the body with vital elements taken from the food we eat. It distributes these elements to the various members of the body as is needed for their growth and function. The blood protects the health of the body by fighting infection and disease. The blood covers and binds our wounds and effects healing. The blood serves to equalize body temperature. The circulation of the blood is a combination of three separate systems: the systemic, through the body; the pulmonary, through the lungs; and the portal, through the liver—thus nourishing and purifying the whole body.

How do the facts concerning the Holy Spirit compare with these? The Spirit is *life*! He is called the

Spirit of *life* (Rom. 8:10), and we read, "It is the spirit that giveth *life*" (John 6:63 ASV). The Spirit generates. Jesus said, "That which is *born* of the Spirit is spirit" (John 3:6). The Spirit nourishes our spiritual life by taking the things of Christ who is our "food" and "drink" and revealing them unto us (John 16:13, 14). The Spirit gives to one member of the body (the Church) wisdom, to another knowledge, to another faith, to another gifts of healing, to another working of miracles, to another prophecy, to another discerning of spirits, to another tongues, to another interpretation of tongues; but all these worketh that one and same Spirit, dividing to every man severally as He will, thus distributing throughout the body those elements necessary for the function and growth of the members.

The Holy Spirit is also the protector of our spiritual health; He convicts of sin and carries away the moral waste of heart and mind. The Spirit is the "anointing" that heals the brokenhearted. The Holy Spirit serves to keep our spiritual man at an even temperature. David prayed, "Uphold me with thy free spirit," and God declares through Ezekiel, "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them" (36:27 ASV).

Finally, the operation of the Spirit is threefold: to spirit, soul and body, sanctifying the whole (1 Thess. 5:23). Without question the Holy Spirit indwelling the believer is the confluence of two streams of life, the human and the divine.

We have seen an amazing correspondence between the blood stream and the Holy Spirit—so much so that we feel justified in concluding that the Holy Spirit is to the new man what blood is to the old. We have

The Blood of the New Testament

There is an amazing correspondence between the blood stream and the Holy Spirit. Following the implications of the familiar symbolism, the author of this article brings us to a deepened awe in contemplating our Saviour's offering for us.

By

REV. FORREST M. ALDRICH

Pastor

THE ALBANY ALLIANCE CHURCH
Albany, Oregon

considered these two blood streams separately, but they are brought to a confluence in Scripture by the symbol of wine. Wine is the symbol of the Lord's shed blood; it is also a symbol of the Holy Spirit. The connection between wine and the Holy Spirit is evident in the words of Peter when he denied the charge that the disciples were "full of new wine" (Acts 2). He explained that they were filled with the Holy Spirit. Also, in Ephesians the connection is inescapable: "Be not drunk with wine . . . but be filled with the Spirit." Between Jesus and His Father there was a constant circulation of the Spirit—a mystical "blood stream" as real and essential to His spiritual life as blood was to the life of His body.

Now let us consider the question: what is the blood of the new testament? Does it refer exclusively to Jesus' physical blood which was poured out for the remission of sins, or can it be properly said that it also refers to the Holy Spirit? Was this mystical blood *shed* vicariously as was His physical blood?

The sufferings of Christ are portrayed in Isaiah 53. The portrayal there covers two scenes. When we read, "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed," the scenes of Calvary are before us. We see

the pierced hands and feet, the smiting of the head with the reed, the stripes with the Roman whip. But when we read of "the travail of his soul" and that He "poured out his soul unto death," the scene before us is *Gethsemane*. Gethsemane is not the scene of imposed physical sufferings. Here, in contrast to Calvary, no hand of violence was laid upon Him, no mob cried for His blood, but in the quiet of the garden He suffered an agony of soul beyond the realm of the physical. It cannot be comprehended in terms of stripes, wounds or bruises. Here His suffering was inflicted from the "inside"—a pressure of sorrow, an agony of soul deeper than physical, yet not independent of it. His divine and human life were so blended that one could not suffer without violence being done to the other. Such was the case in Gethsemane.

Gethsemane means "oil press." Undoubtedly the garden was so named because it contained an oil press—two great stones, one made to revolve in the trough of the other for the purpose of extracting the oil from the olive. Into this environment Jesus came to suffer, and how fitting it was. For the law of Moses was recorded on two stones: on the one were written the first four commandments—man's duty to God; on the other the rest of the Decalogue was written—man's duty to his fellow man. Jesus taught that these two Mosaic "stones" were comprehended

in two great commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" and "thou shalt love thy neighbour as thyself." Between these two great stones Jesus must suffer. For if He loved God with all His heart He must drink the cup His Father had given Him, and if He loved His neighbor as Himself He must willingly pour out His soul unto death that our cup might be filled with the blessing that was His.

Consider Jesus' remark at the supper: "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Following the supper He went to Gethsemane; He drank the cup of our iniquities, pouring out His soul unto death. He went to the cross and He thirsted—not for water only but for the fruit of the vine, that wine of the Holy Spirit which had been given Him without measure and which had always filled His cup.

The "travail of his soul" brought forth our greatest blessing. What He had poured out in Gethsemane began to be poured upon His people at Pentecost. "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." The people said they were full of new wine, and indeed they were! The fruit of the vine, the Holy Ghost, the life of God through the blood of the new testament! ♦ ♦ ♦

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the Alliance Witness

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Hidden in Light

*When first the sun dispels the cloudy night,
The glad hills catch the radiance from afar,
And smile for joy. We say, "How fair they are,
Tree, rock and heather-bloom, so clear and bright!"
But when the sun draws near in westering might,
Enfolding all in one transcendent blaze
Of sunset glow, we trace them not, but gaze
And wonder at the glorious, holy light.
Come nearer, Sun of Righteousness! that we,
Whose swift short hours of day so swiftly run,
So overflowed with love and light may be,
So lost in glory of the nearing Sun,
That not our light, but Thine, the world may see,
New praise to Thee through our poor lives be won.*

—FRANCES RIDLEY HAVERGAL.

Joybells, Not Juniper Trees

By DON M. DUCKLES, M.D.

"He . . . sat down under a juniper tree: and he requested for himself that he might die."—1 KINGS 19:4.

EVERY Christian has his ups and downs, his good days and his bad, his mountaintops and his valleys. Elijah was no exception. Few of us, however, have reached such a state of despair as he felt at this point in his ministry. Few of us, on the other hand, have been as persecuted for the Lord's sake as Elijah was. At a time when he should have been rejoicing over the defeat of the prophets of Baal, at a time when he had most convincingly demonstrated the power of God and the impotence of the false gods of Israel, he suddenly found himself fleeing before the wrath of a woman.

Now Elijah was no more and no less human than we are, and it is a time-honored fact that we tend to base our evaluation of the success of our Christian experience on whether or not things are going the way we think they should. By all rights Elijah might expect that after his smashing victory idolatry would be abolished in Israel, everyone would worship the Lord and he might once and for all enjoy peace and quiet. But Jezebel would have none of this. And Elijah, instead of trusting the Lord in defeat as well as victory, fled into the wilderness, undoubtedly very hurt and puzzled that God would allow such humiliation when He had been so honored by His prophet.

Each one of us has sat under the juniper tree sometime during our Christian experience. Some stay there most of the time, knowing little of the joy that the Son of God has so earnestly desired for us whom He died to redeem. When our joy should be full, it is only half full. We weep when we should be rejoicing. Our Christian walk becomes a Christian

sit. We are discouraged, disheartened and disillusioned. And if the truth be known this is probably more common in the church than we realize. What then is the solution?

God dealt with His prophet both lovingly and convincingly. As Elijah in his exhaustion lay asleep under the juniper tree "an angel touched him, and said unto him, Arise and eat." Now the Heavenly Father knows our frame and His tender care is based on an important principle often overlooked but very common to our lives if we will but recognize it: Discouragement breeds on fatigue. Small problems and minor setbacks become enormous problems and crushing defeats when we are tired and hungry. We are at our weakest after a trying day at the office or after having been up all night with a sick patient. We like to think our Christianity is above and beyond the limitations of bone and brain, but, unfortunately, though our citizenship is heavenly our walk is still earthly. Our spiritual bodies are not yet. When we are saved we must not expect to become human dynamos. Happy is the man who accepts this because he will not be continually berating himself for chronic



The author receives THE ALLIANCE WITNESS as a gift from friends. He writes, "We have enjoyed it thoroughly." We welcome from his pen this devotional article which warns against confusing physical fatigue with spiritual defeat.

A graduate of Wheaton College and the University of Illinois School of Medicine, Dr. Duckles enjoyed much good fellowship with the Alliance groups in the Akron area when specializing in surgery at Akron General Hospital. At present he is serving as Chief of Surgery at the Naval Air Station, Quonset Point, R. I.

defeat when he is suffering from chronic fatigue.

But man does not live by bread alone. Elijah had other lessons to learn and they were not to be learned under a juniper tree but on the mount of God. Here, in response to a soul-searching question, "What doest thou here, Elijah?" he made his defense: "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."

Few of us have ever had so eloquent and reasonable cause for discouragement. But God did not reason with Elijah. He sent him out on the mountain for an object lesson, and on the mountain the Lord God passed by. In His wake came the wind and the earthquake and the fire. But the message to Elijah was not to be heard in the wind, earthquake or fire, but in a still, small voice. So it is with every child of God. That one who faces defeat with strength born of quietness and confidence is that one who, abiding in the place of fellowship, can hear the voice of God though it be but a whisper.

Then the question was again put to Elijah, and again came the answer as before. But though the man's problem was still the same the man was not the same, for he had been in the presence of God. No one of us having been in His presence can leave there unchanged. At His feet our defeats become His victories and we, like Elijah, depart in peace. May God help us to know the full measure of joy and confidence that He desires for us, that the juniper tree may be far from our Christian experience.



Spiritual Ascendancy Through Fasting

By REV. O. H. BUBLAT

WHY do we spend so much time with material things and limit ourselves in the things of God? We major on fashions, trends and opinions but have only a minor interest in following Jesus. We do hunger for God at times, but this hunger is soon buried under the rubble of routine. We can enjoy bowling, knitting, painting, fishing, golfing and frolicking—in a religious sort of a way—and occupy ourselves with cooking, cleaning, housekeeping, reading, TV, clothes, gardens, houses and lands, cars and crossword puzzles; but we have to push ourselves when it comes to spiritual exercises. There certainly must be an easier yoke and a lighter burden, but our theology is deficient in practice.

We are promised a divine enabling wherein we are more than conquerors. But at the same time we are required to apply ourselves diligently. Paul declared he could do all things through Christ, and he kept his body in subjection to his will lest he should become ineffective in the battle. Can we deny that Paul's experience of "fastings often" is vitally connected with "I keep under my body"?

When His disciples were unable to cast out a demon Jesus declared, "This kind goeth not out but by prayer and fasting." Is it any wonder then that there are so many people today who can say "Thy disciples could not"? We are expert in explaining why people do not receive deliverance, but we are shy about submitting our empty hands for examination. We have nought to give.

Let us either discover that Jesus Christ is realistically the same always, or let us adjust our doctrinal positions and flatly state that He is somehow not the same. Let us examine our inabilities in the light of

His ability to meet desperate needs and let us seek God's solution.

Here and there Christians have undertaken to pray with fasting. Their reports of victories are like water in a dry and thirsty land. Demons have been cast out, psychiatric cases delivered, fears removed, sicknesses healed, prayers of long standing suddenly answered and obstacles removed; carnality has been conquered, a closer walk with the Lord discovered and darkness dissipated.

In addition to this, fasting often results in renewed physical health. The imbalance of former years gives way to a new temperance, and the body is kept under for His glory. Prayer becomes a tryst instead of a trying. The Word becomes meat and drink, for the bondage of eating with its attendant sluggishness has been broken. Fasting often becomes a welcome necessity instead of a fear, a means of grace instead of a dispensational nonentity. Natural desires and earthly cares are replaced with that which is from above. The testimony is short but sweet: "It is glory just to walk with Him."

A knowledge of the physical effects which accompany fasting is essential to mental calm.



Mr. Bublat has compiled a list of source material that he will be glad to furnish anyone interested in giving the subject further study. His address is: Rev. O. H. Bublat, 5352 Elm Ave., San Bernardino, Calif. Most of this material is written either from the medical or from the physical culture viewpoint. Its chief value consists in the instructions it gives for safeguarding one's health while fasting and especially when breaking a prolonged fast. Mr. Bublat has searched in vain for a reputable author who has written from the Christian viewpoint. If any of our readers know of a work by such an author he would appreciate receiving that information.

You will not die if you fast. Food is not the first essential to life. Air is first. We can do without air for only a few seconds. Water is next in the order of physical necessity. Food is third. Jesus went without food for forty days. A normally healthy person can go without food for forty days. Many have done just that. You yourself can go without food longer than you suppose.

When fasting a person should drink much water. It is a life-giving necessity, acting as a flushing agent. Moses fasted without food or water, but this was supernatural.

These wonderful bodies of ours are marvels of God's creation. They are worlds in themselves. Food requires a day or more to pass through the intestinal tract, but at the same time some of this food is being stored away in the body in various places and for various purposes. Normally most of us have a good measure of this stored food. More often than not we have too much in our systems. This sated condition results in toxicity and enervation. Our blood is given an immense work-load.

Nevertheless, we continue to overeat and overload our systems and the result is that they break down in many ways. Fasting is the quickest and surest way to correct this condition. During a fast the blood lives off food reserves stored in the body. This all means a loss of weight, varying according to each individual. At the same time the body undergoes a wonderful cleansing and liberating process.

Usually after the first three or four days of fasting hunger ceases. From then until hunger returns an interruption of the fast can be made only with effort. True hunger will not return under normal conditions until after a lapse of about forty days.

There are always a few earnest people whose hunger for God causes them to be discontented with the usual course of things. Like Moses they plead with God, "Shew me thy glory." If there is anything they can do to break the dead, rationalistic level of the commonplace in God's service they are willing to try it. "Where is the Lord God of Elijah?" they cry. If fasting and prayer will release a tormented boy from demon control, they will fast and pray.

Fasting is not a popular practice, and we know too little about it. How many have undertaken it only to be deterred by the frightening physical effects. By sheer power of will some have persisted and, because they were unacquainted with necessary safeguards, they have done irreparable damage to their health. Zeal for God must be tempered with knowledge or it may turn to cynicism and despair.

The author of this article writes from personal experience rather than from theory. He has found that far from being impracticable, fasting properly undertaken has physical as well as spiritual benefits. It is to the shame of our ease-loving dispositions that we Christians today ignore the subject, while worldlings interested only in the physical aspects take it seriously. (See "Better Homes and Gardens," February, 1961, "Fasting with Doctor's Approval, A Surprising Way to Learn to Eat.")

Just why fasting makes prayer more effective is not specifically known. Throughout Scripture it is uniformly assumed to be the case: "Sanctify ye a fast, call a solemn assembly." "I also and my maidens will fast." "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul . . ."

Fasting is associated with deep spirituality. "Anna . . . served God with fastings and prayers night and day." So much was this the case in Israel that anyone wishing to impress people with his spirituality neglected his personal grooming that he might "appear unto men to fast." Wherever there is a gem of real value, there is sure to be a cheap imitation.

Three compelling reasons for fasting appear from the study of Scripture: (1) It accompanies repentance as an appropriate sign of sorrow. "Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning" (Joel 2:12). (2) It sharpens a man's eagerness for God and strengthens his determination to know the intimacy of His presence. "And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes" (Dan. 9:3). (3) It is a stripping for spiritual combat, allowing for greater freedom in grappling with Satan in the power of Christ to set free captives held as slaves to his bidding (Luke 11:21, 22).

—CHARLES E. NOTSON.

By that time the body's reserve of food has been exhausted. To continue without eating after that is not fasting but starving.

More self-restraint is required at this point than at any other time. It is a good general rule to take as long to break the fast as to fast. For a seven-day fast take seven days to break it. Take forty days for a forty-day fast. The longer this break-in period, the better. The object of this is to establish controlled eating. A person should limit himself to diluted juices in small quantity for several days and gradually progress to a varied diet.

He should not be discouraged if he does not gain all the spiritual benefits that might be desired in his

first fast. It takes a while to become accustomed to the technique and to the physical reactions which occupy much attention at the beginning. Later the spiritual issues hold the center of interest.

This means to grace is in our hands. Jesus Himself has opened this door and His disciples entered. Let us follow in their train. ♦ ♦ ♦



If I am a son of God, nothing but God will satisfy my soul; no amount of comfort, no amount of ease, no amount of pleasure will give me peace or rest. If I had the full cup of all the world's joys held up to me, and could drain it to the dregs, I should still remain thirsty if I had not God.—G. A. SUDDERT-KEN-NEDY.

Meeting of the General Society

A meeting of the members of the General Society is hereby called to take place on Friday, May 19, 1961, at 1:30 P. M., in the Veterans Memorial Auditorium in Columbus, Ohio, in connection with the meeting of the General Council of The Christian and Missionary Alliance, for the purpose of electing delegates to Council by adopting the report of the Council Committee on Credentials, and to conduct such other business as may properly come before this body.

W. F. Smalley
Secretary.

Council Date Nears

The 64th General Council of The Christian and Missionary Alliance will convene in just two weeks—May 17-22—in Columbus, Ohio. The meetings will be held in the Veterans Memorial Auditorium, Broad and High Streets, with the opening service Wednesday evening at half-past seven. Delegates are requested to register immediately on their arrival in Columbus at the Council registration desk in the Auditorium.

SPEAKERS

The opening address of the Council will be given by Rev. Robert W. Battles, pastor in Orlando, Fla. Rev. Howard E. Nelson, former Home Secretary, will speak on Thursday evening, and Dr. A. W. Tozer, editor of THE ALLIANCE WITNESS, on Friday. Rev. E. H. Murdoch, of Chicago, Ill., will bring the message on Saturday evening.

On Sunday Dr. Nathan Bailey will address Council at 10:45 A. M., and the missionary rally will be held at 2:30 P. M. Dr. K. C. Fraser, Vice-President, will be in charge of this meeting, always one of the most inspirational of the Council. The closing public service will be at 7:30 P. M. with Rev. Charles A. Epperson, of Louisville, Ky., bringing the message. Business sessions continue on Monday morning, May 22.

The special guest speaker at this Council will be Dr. Harold B. Kuhn, since 1944 Professor of Religion at Asbury Theological Seminary, Wilmore, Ky. Dr. Kuhn has also taught at Union Biblical Seminary at Yeotmal, India, and since 1947 has worked among refugees in Germany during the summers. He will speak to the Council on Thursday, Friday and Saturday (May 18-20) at four o'clock in the afternoon.

The public is welcome at all public services of Council.

WOMEN'S LUNCHEON

One of the high lights of the Coun-

cil for the women delegates is the annual missionary luncheon. This year the meeting will be held in the Deshler-Hilton Hotel at 12:30 P. M. on Thursday, May 18. The speakers will be Mrs. Willys K. Braun, of Congo, and Mrs. S. G. Barnes, of Argentina. Mrs. S. J. Farinel, director of the women's prayer groups in the Central District, is chairman.

Ladies from the Columbus area are cordially invited to take advantage of this time of inspiration and missionary fellowship. Arrangements are being made to accommodate eight hundred persons. Tickets will be available at the registration desk at Council; the cost is \$2.35, including tax and gratuity. Reservations should be sent to Mrs. Stewart Walker, 418 East Weber Road, Columbus 11, Ohio.

PRAYER SERVICES

Special prayer services will be held on Thursday, Friday, Saturday and Monday mornings of the Council at 7:45. We trust that all of our readers will pray earnestly for the Council, that God may be glorified in everything.

PLEASE SEND COUNCIL NOTICE EARLY

In order that the Council Committee on Standing Committees be able to carry out its responsibility adequately it is most important that all delegates send in their notice of intention to attend the Council. The Committee on Standing Committees begins its work before the opening of Council.

Kindly send notices at once to Rev. David N. Clark, Beulah Beach, Ohio. Mr. Clark's office is also making hotel reservations for the delegates. These should be requested of him.



Joy of the Cross

*Long plunged in sorrow, I resign
My soul to that dear hand of Thine,
Without reserve or fear;
That hand shall wipe my streaming
eyes;
Or into smiles of glad surprise
Transform the falling tear.*

*My sole possession is Thy love;
In earth beneath, or heaven above,
I have no other store;
And though with fervent suit I pray,
And importune Thee, night and day,
I ask Thee nothing more.*

*Thy choice and mine shall be the same,
Inspirer of that holy flame
Which must forever blaze!
To take the cross and follow Thee,
Where love and duty lead, shall be
My portion and my praise.*

—MADAME GUYON.

Quotes From Our Contemporaries

Revival is needed, declares RAYMOND A. ASHMUN in The Standard, "when the line of demarcation between the world and the church has grown dim; when the concept of separation is questioned and deserted; when the church has lost its missionary vision; when its members have money for every personal desire but very little for God; when Christians have time for every personal hobby and excursion but little time to serve the Lord; when duties in the church are drudgery rather than deep pleasure; when the family altar is neglected and forsaken; when it is easier to speak words of criticism rather than words of compliment about fellow Christians; when the prayer meeting holds very little appeal; when the church fails to win converts to Christ, and when the pastor feels he is preaching in a vacuum and his own spiritual life becomes parched."

The Board of Managers Met in April

Twenty-seven members were present at the quarterly meeting of the Board of Managers in New York City April 4-6, and the sessions opened with the usual season of intercessory prayer in an atmosphere of praise and thanksgiving.

Matters concerning every department of the Board were considered. Rev. L. W. Pippert brought a most encouraging report of the Alliance work in Puerto Rico, which he had visited recently. For the first time the work there, fourteen organized churches, has been under the supervision of an acting superintendent. A missionary convention tour, with conventions similar to those in the mainland, resulted in a missionary pledge of \$4,500, a substantial increase over the missionary giving of the previous year.

Mr. Pippert also reported that grants totaling \$28,500 had been approved by the Bureau of Extension and would be released as funds are available. In addition, loans totaling \$178,250 will be made from the Church Extension Loan Fund for building projects in the various districts.

The Home Department also presented several proposed amendments to the Church and Sunday School constitutions which will be presented to Council for action.

While the General Fund income for the first quarter of 1961 shows an increase of 4 per cent over the same period last year, Rev. B. S. King, Treasurer, reported that it is equal to only 98.2 per cent of the budget adopted for this year.

General Council last year ordered a study to be made by the Education Department concerning the establishing of a graduate school of theology. Rev. Gilbert H. Johnson, Education Secretary, made a report on this pro-

posal, which will be passed to the General Council at its meeting in Columbus, Ohio, May 17-22.

He also stated that Canadian Bible College has received associate membership in the Accrediting Association of Bible Colleges. A new constitution for this school was adopted. The Board also approved an amendment to the charter of Nyack Missionary College, authorizing the granting of a B. A. degree for work done in presemnary studies.

Mr. Eldon H. Schroeder reported that *The Life of A. B. Simpson*, by A. E. Thompson, had been reprinted, and that other publications were now ready.

In giving the report of the Foreign Department Rev. L. L. King presented two documents which will be of historical significance in our missionary program. One had to do with the conference of Asian church leaders to be held in the Philippines July 15-20: "The Objectives of the Third Asian Conference and How They May Be Obtained." The second was on "Practical Measures for Strengthening Fellowship between National Church Organizations and The Christian and Missionary Alliance," referring specifically to an international conference of leaders of the national churches and the Alliance in North America.

The Fraternal Committee of the Board, studying the possible merger of The Christian and Missionary Alliance and the Missionary Church Association, presented the proposed basic constitutions. The matter will be presented to General Council in Columbus.

Throughout the meeting discussions were free and marked with a concern for the propagation of the work in the will of God.



DAVID R. ENLOW, Reporter

AT HOME

What kills pastors: A survey, with particular application to Baptist ministers but of interest to all, shows that heart disease kept its premier rating as the major killer of Baptist ministers in 1960. The statistics, compiled by the Southern Baptist Annuity Board, showed that about 57 per cent of all pastors who died while in active service had some kind of heart trouble. Some 59 per cent of all retired ministers succumbed to this killer. Cancer was the second biggest killer in 1960, claiming 18 per cent.

"Narramore Scholarships" announced: The Narramore Christian Foundation has announced that scholarships will be made available in September, 1961, for college graduates interested in working toward a master's or doctor's degree in the field of psychology. Each scholarship will bear the name of the one contributing the funds. Applicants may write for information to the Narramore Christian Foundation, Box 206, Pasadena, Calif.

ULCA seeks 444 additional pastors: The Board of Higher Education of the United Lutheran Church in America declares that the group needs 444 more pastors in the immediate future. In addition to pastors for established congregations, others are required for service in home and foreign missions, chaplaincies, etc.

Plan second conference on missionary medicine: Walter Judd, M.D., and Dr. Paul S. Rees will be among the speakers highlighting the second International Convention on Missionary Medicine at Wheaton College, Wheaton, Ill., December 26-29, 1961. Dr. Judd, formerly a missionary in China, is a congressman from Minnesota and an authority on Communism.

ABROAD

Open archaeological and Biblical studies school: A school of archaeological and Biblical studies is scheduled to begin the spring of 1962 in Jerusalem, Jordan. Sponsored by the Near East Archaeological Society, the school will be opened to college and seminary students, ministers, teachers and interested laymen.

Grandmother is Norway's first woman pastor: Mrs. Ingrid Bjerkas, fifty-nine-year-old grandmother, has won out in her bid to become Norway's first woman pastor. The Norwegian government has given permission for her to

be ordained as a substitute pastor in the State Lutheran Church's Diocese of Hamar after she had been passed over in nominations for five other vacancies there. Hers was the only application for the post of substitute pastor.

"Religion still flourishes" in Lithuania: *The Red Banner*, Soviet newspaper, lamented the "disgraceful state of affairs" in Lithuania where "religion still flourishes." The country has been under Soviet occupation since 1940.

Police list Protestant churches in Italy: Police agencies in Italy are compiling a list of Protestant churches in that country, taking note of the denominational affiliation of the congregations, their size and the names of their leaders. There has been no indication of the reason for requesting this information.

MISSIONS

Baptist churches overseas baptize 31,107: Overseas churches related to Southern Baptist mission work report a record 31,107 baptisms during 1960, an increase of 2,879 over 1959. These brought church membership to 452,975.

PEOPLE

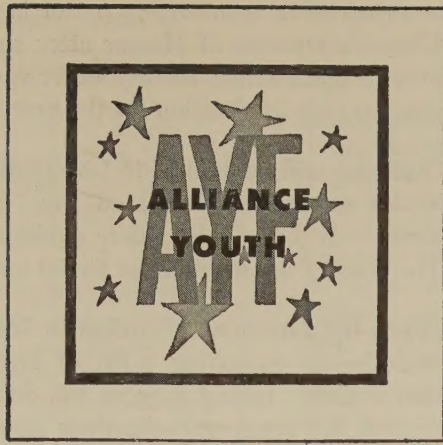
ETTA names new president: Dr. Paul E. Loth, director of the Bible-Christian Education course at Philadelphia College of Bible since 1955, has accepted the office of president of the Evangelical Teacher Training Association, Wheaton, Ill. He will begin his new duties on July 1, 1961. Dr. Loth, with twelve years of pastoral experience in Buffalo, including three years as Bible conference director, has also eight years of collegiate-level teaching background.

New head named for Missionary Research Library: New director of the Missionary Research Library in New York City is Dr. Herbert C. Jackson, a missions scholar who has taught at three Baptist seminaries. The Missionary Research Library not only maintains an extensive stock of historical religious books and other research materials, but publishes projects, surveys, directories and other works of interest to scholars, churches and mission boards.

THE PRESS

Catholics see New English Bible "common version": Groundwork is being laid by scholars in the Roman Catholic Church to make the New English Bible acceptable to Catholics and Protestants alike, according to a *Sunday Times* editorial in London. The new Bible is expected to be discussed at the Ecumenical Council in Rome next year, the newspaper said.

Scriptures in 1,165 languages: The American Bible Society has announced that in 1960 Scripture portions were published for the first time in five more languages. This brings the number of languages in which some portion of the Scriptures has been translated to 1,165.



DONALD MORELAND, Editor

Chinese AYFers pray and preach

Open-air Witnessing in Hong Kong

By REV. JOHN BECHTEL

"Are you Jesus?" After the first shock of the question wore off, I quickly explained that I was just a missionary who had come with the Youth Fellowship of our Chinese Alliance church to preach the gospel to the people living in the resettlement blocks.

It hardly seems possible that in a city the size of Hong Kong (with a population of over three million persons), where the gospel has been preached for over one hundred years, there would be people who would ask such a question. However, it is sad but true that there are tens of thousands of Chinese refugees from Communist China who have never heard the "old, old story" in such a way that they understand that Jesus is the Son of God, and that He came

to give His life "a ransom for all."

Meanwhile the AYFers were preparing the Gospel Car for preaching. There were about thirty members of the AYF of the Kowloon Tong Church in the party. Burdened with a desire to present the gospel truth to the Chinese refugees, the young people have set aside one night a month for outdoor evangelistic preaching.

When the roof of the car was pushed back, the preaching platform in place, the hymn sheet hoisted and the public-address system tuned, the leader who was chosen for the night service climbed to the platform and explained to the crowd that had gathered who we were and why we had come, and invited the "wayside congregation" to join in the singing

of the gospel choruses and listen to the message.

About two weeks prior to the night of the gospel meeting, after prayer, members of the AYF had been chosen for their respective tasks. Five of the AYFers were picked to bring short messages, and one was chosen to sum them up and invite interested listeners to give their names to the AYFers. Those who were not actively engaged in preaching were armed with an abundant supply of tracts for distribution. All the tracts had previously been stamped with the address of the church.

One of the AYFers, talented at playing the piano accordion, started the meeting by sending out over the public-address system a very familiar chorus, and soon the children came rushing down the street, singing: "Come to Jesus, Come to Jesus, Come to Jesus just now . . ." We have been to this area before, so the children know the choruses. When the meeting got well under way adults started to come, and soon there was a good-sized group.

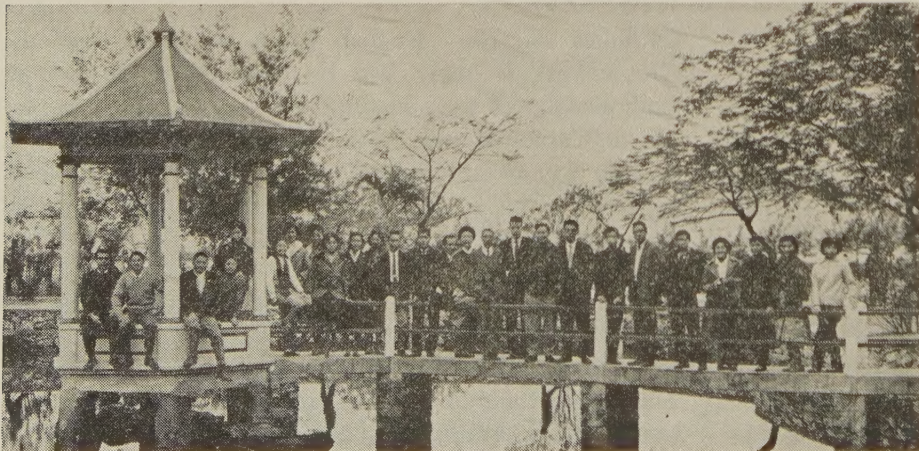
The meeting over, the equipment was taken down and stored away and soon we were on our return journey to the church.

Just a little over an hour before the AYFers had met for prayer. As counselor for the group I had been asked to lead in prayer, seeking God's blessing upon our efforts. As we rode along in the Gospel Car there came to my mind the words of the psalmist: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (126:6).

Many of the AYFers of the Kowloon Tong Church understand English and would appreciate receiving correspondence from AYFers in the homeland. Address your letters to Rev. John Bechtel, Box 5105, Kowloon, Hong Kong.—EDITOR.

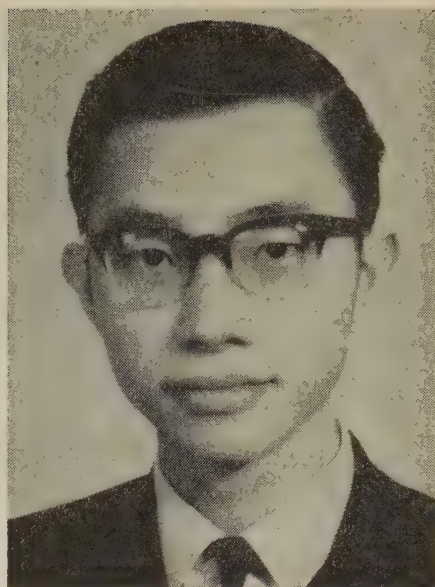


The AYF of the Kowloon Tong Church, Chinese Christian and Missionary Alliance, Hong Kong, recently spent a day in Bible Study and prayer. Several times a year the whole group goes to the seaside or some other place for a day of spiritual refreshing. Testimonies are given in which young people praise God for blessing in their lives. This photo was taken during a brief recess in the daylight retreat.



By
RONALD
Y. K. FUNG

Ronald Fung is a graduate of Hong Kong University, where he majored in journalism, completing his course of studies there last year. He is now on the editorial staff of The Bible Magazine, published by the Alliance Press. While at the university he belonged to the Christian Association in which he has many undergraduate friends. Through a newsletter called The Olive students and alumni keep in touch. Some time ago Mr. Fung wrote a letter which appeared in The Olive, and Rev. M. G. Griebenow secured permission from Mr. Fung and from the Christian Association to submit it for publication in the WITNESS.



Ronald Fung

How God Has Led Me

It has been nearly half a year since I left the warm hearth of the Christian Association and stepped into "the bleak and barren world." Through all these months I have not forgotten the fellowship which it was my happiness to have with you. I cannot now recall it without thanking the Lord. It has been a joy for me to make several "home visits" in the past months to see again familiar faces, and even respond to the familiar appellation, "Little One," again.

Through one or two brothers and sisters and also through *The Olive* (which, incidentally, has become dearer to me now than it used to be) I have kept informed of the C. A. activities and have not forgotten to make mention of you in my prayers. It is therefore as one who is still feeling himself to be very much one of you that I want to relate God's dealings with me.

Having taken me out of the miry clay of sin and having rescued me from a meaningless life four years ago, the Lord has opened the way for me to serve Him. This, indeed, is "grace upon grace" (John 1:16 Wey.). I can thank the Lord with gratitude unfeigned that it was He who led me into my present work.

It was about last February or March that I began seriously to consider my vocation after graduation. Heretofore I had, foolishly enough, presumed that I would spend one more year in the university and study education. I was then reminded of

the necessity of seriously waiting on the Lord for guidance. The possibility that the Lord might want me to take up Christian literature work was suggested to me. Among the specific suggestions which followed, one was to devote myself to full-time service. As I prayed about the matter over a period of three or four months, truly submitting my will to the Lord and desiring Him to have His way in this vital decision, He gradually revealed His will to me in a number of ways.

The Lord guided through inner conviction. As I prayed I found my inclinations increasingly leaning toward the suggestion of full-time Christian work, till I came to the place where I would be sorry should God's plan turn out to be otherwise. I realized that to follow these inclinations would cause disappointment to my non-Christian parents who, understandably, had high hopes for their young child who is the only one in the family having the benefit of a university education. To shatter any prospect which they might have entertained of me would not be a grateful gesture. But as I remembered that I should seek *first* the kingdom of God and His righteousness (Matt. 6:33), and as I remembered also that it was the Lord Himself who had made it possible for me to enter the university, I had peace in my heart.

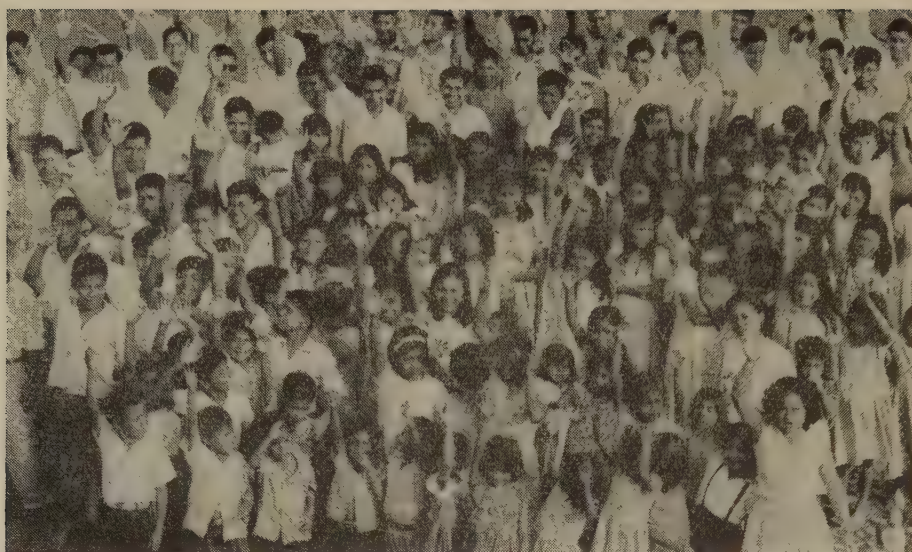
Although my inclinations were strong, I was not unaware of my own unworthiness and deficiencies. There-

fore I asked the Lord to give me some assurance from His Word. Did He really want me to take up Christian literature work? Twice within a few hours the Lord gave me this passage of Scripture, "For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13). It impressed me with the thought that as I had, to the best of my knowledge and ability, yielded my will to Him, I could safely take the strong inclination in my heart to be the result of God "willing" in me. I was further impressed that such "willing" was of (or for) His good pleasure.

Then the Lord also guided through circumstances. One after another, all the doors which had seemed to be possibilities were closed. The organization, for instance, to which I had sent an application did not even acknowledge my letter. The results of my degree examination showed that what had seemed very vaguely a possible opening was not God's will for me. But God opened a way without any effort or seeking on my part. I was asked if I would work in the editorial department of the Alliance Press. By then I had sufficient confidence that such was the Lord's will for me (at least for my immediate future) that I gladly accepted the offer. When I informed my parents of my decision they raised no objection at all.

In this manner the Lord enabled me to know His will. I received help

(Continued on page 15)



Young Quechua Indians at the gospel conference in Pano, Ecuador

It Is Worthwhile to Pray

By MRS. NATHAN BAILEY

ONE of the unplanned-for joys that the Lord permitted us to have on our recent visit to South America was a trip to one of the Indian jungle stations in Ecuador. We were in Guayaquil when we learned that arrangements had been made by radio for us to leave Quito after lunch for Pano, where an Indian conference was in progress.

It is difficult to describe our feelings as we boarded one of the MAF's Cessna planes at the Quito airport. We were not going into the jungle as missionaries; we were going in representing those of us who have been interested in and prayed for missions all our Christian lives, but who have had to remain behind and "stay by the stuff."

As we left the airport we circled over beautifully kept farmlands and flew low enough to see all the villages below. Mr. Dan Derr, the skillful MAF pilot (his parents were Alliance missionaries to India and a brother, Rev. Jack Derr, now serves in that land), pointed out our Sierra Indian stations as we passed over them—Latacunga, Salasaca and Ambato, where our missionaries have worked so long.

Then we headed through the moun-

Mrs. Bailey accompanied Dr. Bailey on his deputation to South America in January and February of this year. She returned greatly stirred with the evidences she had seen that God answers the prayers of the homeland intercessors. . . . The article by Mrs. Conn on page 14 covers the same conference.



tain passes, by snow-capped volcanoes, over canyons and jungles to Shell Mera, our first stop. Here we checked in at the MAF station and took on another passenger, an Indian teacher from our school at Dos Ríos. We delivered him to his station in twenty minutes, a distance that would have taken him three days to walk. This time we flew over dense jungle and winding rivers. We could see Indian huts along the rivers or nestling in the deep green of the jungle.

Long before we came down on the runway at Pano (it is just a grass strip cut through the jungle) we saw people coming from all directions—up from the river, down the runway, from the chapel and from all sections of the little clearing. These were Quechua Indians, four hundred of them who had gathered from all the surrounding territory for a four-day Bible conference. They had not

known we were coming, and they crowded around the plane as it landed. We were greeted by Mrs. Gerald W. Conn, from Dos Ríos; Rev. Robert Savage, of the HCJB staff, the evangelist for the conference; the national pastor and his wife, Pastor and Mrs. Francisco Andi, and a host of Indians. Mrs. Conn had come to help the pastor and his wife entertain the conference.

It was time for supper, so we joined them at their open-air dining room by the river. A cow had been butchered that day and large pieces of beef were being dried over smoking embers for the next day's meals. The food was cooked in large kettles under a thatched roof. The people all lined up, men and boys in one line and women and girls in the other, and filed past the kettles to be served generous portions of bean soup and yuca. We discovered that spoons are a convenience but not a necessity. The Indians deftly strained the beans out of the soup with their fingers, dipped the yuca in the broth, drank the broth and went back for more until it was gone. Everyone was happy—little naked boys and girls, women in native skirts and blouses, with their wealth in strings

of beads around their necks and with babies strapped to their backs, teenagers dressed like North American young people, the men wearing shirts and trousers. All but a few were barefooted. Only the thin, mangy dogs were discontented; there were no leftovers.

Pano station had been destroyed by floods several years ago (ALLIANCE WITNESS 2/6/57; 3/13/57 issues), and has been completely rebuilt. There are dormitories for boys and girls, classrooms, a chapel, a missionary's residence and a small dispensary.

When the church bell rang out in the jungle evening everyone tried to crowd into the chapel, which was far too small. Children sat on the platform and in the aisles. Some of the adults stood on the porch, while others sat outside under the windows. Many people came in from the surrounding country. A tent had been shipped to the jungle for the meetings, but it had not arrived nor did anyone know where it was.

The air was still and humid, but everyone was intent on one thing—enjoying the service. They had waited a whole year for this, and little attention was paid to discomfort, crying babies or barking dogs. There were hymns to sing, and trumpet trios, accordion music and vocal duets to listen to. They all love to sing and know the words by heart. There are few books in the jungle; the Quechuas still do not have the complete Bible in their language.

Our Cover

The Quechua women at the Pano conference carried their wealth in many strings of beads.

Photos on pages 12-15 and cover

By DAN DERR, MAF pilot



Mr. Savage preached a very simple salvation message which was most ably interpreted by a Quechua Indian. He spoke on life after death, a subject all were interested in, using apt illustrations, and at the invitation eight adults came forward and were instructed in the way of salvation.

Long after we went to bed we could hear the people singing, laughing and talking. They filled the dormitories, classrooms, chapel and dispensary, and after we retired to an upstairs room some of them lay on the floor of the living room and on the porch of the missionary residence. Before daylight they were washing themselves at the river.

The chapel was filled at half-past six for the early prayer meeting, and although we could not understand their language we joined with their fervent prayers for the salvation of their people. After breakfast at the riverside they gathered again in the chapel for the morning Bible study. A fine young Quechua Indian brought the message on "Jesus, the Bread of Life."

Knowing that the majority of the Indians are illiterate, I asked a missionary in Ecuador how much of the

deep truths of the Bible the people were able to understand. She replied: "How much can those at home understand, unless they are enlightened by the Holy Spirit?" I had the answer.

We thought of all the long years of toil, prayer and weeping by the missionaries on the field and the intercessors at home to bring to pass such scenes as we were witnessing. Not all of these Indians were Christians; many were not. Some came to worship God through Christ; some came out of curiosity or to ridicule; but all were hearing the gospel and coming under the influence of the Holy Spirit. Many had walked days through the jungle to get there. In years past they could not have been persuaded to come, and in many places this is still the case. But here the Holy Spirit had moved. And everywhere the missionaries work on, with the assurance that their labor is not in vain in the Lord.

We left the chapel just before the service dismissed, and as we walked toward the plane we could hear the congregation singing in Quechua that familiar chorus:

*"Now I belong to Jesus,
Jesus belongs to me,
Not for the years of time alone,
But for eternity."*

We were seeing a part of the answer to the prayers of all of us at home who are not privileged to be foreign missionaries. What an encouragement to pray on! ♦ ♦ ♦



*Dr. and Mrs. Bailey
leaving
Indian friends
at Pano*



*Indian mothers
carried
their babies
on their backs*

*It happened in Pano, Ecuador, where
floods once wiped out the station . . .*

Four Hundred at Jungle Conference

By MRS. GERALD W. CONN

PERHAPS some of the friends of the WITNESS remember an account (March 13, 1957) of the flood which nearly wiped out our Pano (Ecuador) station four years ago, carrying off and completely destroying the dormitories, the school building and teacher's house and the chapel. The old school bell had been found buried in the sand, and on bringing it back to the station an Indian jokingly remarked, "The dead bell lives again."

Presenting the need of rebuilding, we asked our co-workers in the homeland, "When will the 'dead' bell speak again?" (May 22, 1957). The response was spontaneous and generous. Just ten months later there were sufficient buildings to start classes in a temporary setup, and in two years the station could boast of ample quarters for its immediate needs. To date the old bell has called many Indian boys and girls to classes, as well as calling older folk to services and to the knowledge of the Lord. We would like to be able to put into words our heartfelt appreciation to all who by prayers and gifts have made possible continued missionary effort in Pano.

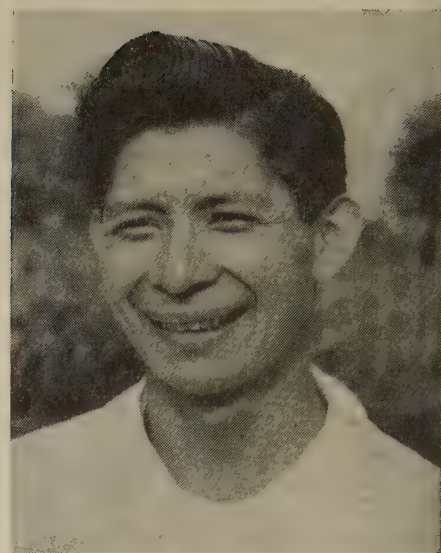
For two years there has been no foreign missionary at Pano. Francisco Andi, himself a graduate of the Pano school and of the Bible institute, is in charge of the station and pastor of the church. Mr. Jarrín, a consecrated servant of the Lord, is director of the school. The two as-

sistant teachers, Santiago Calapucha and Clemente Chimbo, are also earnest Christians and of invaluable help in the spiritual ministry of the station. It is a pleasure to see these men work together and to see the work of the Lord progressing under their leadership.

In this area we have three conferences annually among the Quechua-speaking Indians of the jungle: one in Shandia (a station of the Brethren Mission), one in Pano and one in Dos Ríos. Once a year we unite with the Indians of the mountain area who speak a slightly different dialect of Quechua. The Pano group had sent out invitations, and delegations arrived from various parts—some twenty persons from Shandia, ten from Ichu, about six from Arajuno (also a Brethren station) and over fifty from Dos Ríos. Together with the Pano folk over four hundred Indians were on the grounds.

Food for the conference was brought in by the members of the Pano church, with the help of a gift of beans from Arajuno. Under a temporary cook shack put up by the riverside, the cooks (two different couples each meal) prepared the meals and served the long line of hungry "customers" three times daily. Free meal tickets were given out to all who attended the morning services. This ruled out the ones who come around only when food is being doled out.

Each morning at half-past six the



Pastor Francisco Andi is in charge of the work at Pano, Ecuador

bell called to a time of intercession. The church was filled. Prayers were sincere, to the point and rapid in succession. At seven o'clock a breakfast of *chucula* (mashed plantain) was enjoyed by all. Eight o'clock brought everyone back to the chapel for a message directed to believers given by Venancio Tapuy, a Spirit-prepared pastor from Shandia (he also is a former Pano schoolboy). His messages were deeply spiritual yet intensely practical. At half-past nine a second service began with the Spanish-speaking pastor of Ambato, Sr. Ayuso, bringing a Bible study which was translated by Pastor Andi. He spoke each morning from John 15, vividly portraying the relation of believers to Christ.

At twelve o'clock there was a clatter of tin plates and spoons as everyone ran down to take his place in the line for bean soup and yuca (manioc or cassava root).

During the afternoon hours the men and boys spent the time in playing football, volleyball or basketball, while the women went to the river, washed clothes, bathed their children and visited with friends. Some went to their fields to return with food for the rapidly dwindling stock.

A Bible story filmstrip each evening enabled the Indians to visualize more clearly events and characters from sacred history. The evangelistic messages which followed were given by Rev. Robert Savage, of HCJB, and translated by Sr. Jarrín. Each

evening as the appeal was given there was an immediate response—some thirty-nine in all making decisions and sealing them in prayer around the altar. Many of these, realizing their lost condition, prayed for pardon and salvation. Others were Christians who had slipped by the way and wished to renew their communion with God.

At the close of the Sunday morning service the congregation proceeded to the river where eleven persons gave testimony to their faith in the waters of baptism. Back in the church again, the Communion service knit hearts together in Christian love and drew each one nearer to our Lord and Saviour. As the meetings thus came to a close, farewells were mingled with much giving of thanks on the part of the visitors, and, though reluctant to part, each one set out on the trail for home.

This year the Pano conference enjoyed a surprise visit from the President of the Alliance, Dr. Nathan Bailey, and Mrs. Bailey. Unexpectedly the little MAF plane suddenly dropped into our midst one afternoon with these distinguished visitors. It was one of those pleasures God occasionally sends to His children! The Indians were so pleased to have this opportunity to meet the one who directs the world-wide work of the Alliance and to know one more brother and sister in Christ.

To note the spiritual development of the Pano church was a cause of great rejoicing to one who had formerly worked there. This conference was planned and directed entirely by the Indians themselves.

The organization and coöperation were excellent, every member cheerfully doing his part—giving money to meet expenses, bringing in food, sweeping out the buildings, cooking and serving, bringing in the unsaved and directing the services. Much of the smoothness was due to the efficient and sound spiritual leadership of Pastor Andi and to the members of the church board who worked wholeheartedly with him in conducting the conference.

That "dead" bell did indeed live again and has spoken repeatedly. It has meant life to many dead souls—souls which are jewels dug from the jungle clay—imperfect, indeed; in need of much polishing, yes—yet jewels to adorn the Master's crown.

◆ ◆ ◆

HOW GOD HAS LED ME

(Continued from page 11)

also from Mr. David H. Adeney. He is no doubt beloved by many of you and I have good reason to be grateful to him. Incidentally, if I may address a word to brothers and sisters who are graduating this June, I would urge you to make sure that you do not presume anything concerning God's will for your future, as I did, but start asking Him to guide you so that the ultimate decisions you come to may be directed of Him.

I started work at the Alliance Press on August 2, 1960. My work has consisted chiefly in translating and in checking other people's writing. On the whole I enjoy it. When at times I do not enjoy it, the realization that God has placed me there and that,

however unimportant a task may seem at times or however much patience it demands, He wants me to do it as service unto Him has helped to give me strength. I am further learning the significance of the Lord's words: "He that is faithful in that which is least is faithful also in much" (Luke 16:10). I am grateful to the Lord for His guidance all the way. I only ask that I may be given a greater measure of love and devotion to Him and of faithfulness and wisdom in my work. If I may make a personal request here, please let me have your kind remembrance in prayers.

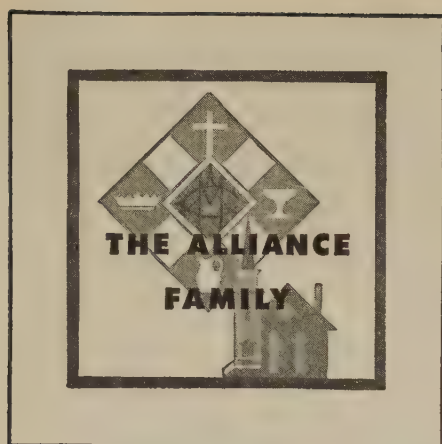
Of my failures as a Christian generally and as a servant of the Lord in particular, I am very conscious. There are times when I bow before the Lord in shame and in the agony of despair. Yet the more I realize that "in me (that is, in my flesh,) dwelleth no good thing" (Rom. 7:18), the more I appreciate the preciousness of Christ, the only perfect One who opened for us that new and living way whereby we can come boldly to the throne of grace. On the ground of His sufficiency alone we are counted acceptable, unblamable, holy unto God.

In the midst of sore oppression, when my heart has been weighed down by sorrow and sin, I have looked up to God and thanked Him for His "unspeakable gift" (2 Cor. 9:15). The Lord our God is truly worthy of our honor and adoration. Even our bitterest tear eventually will turn to praise and thanksgiving. On whom else should we rely if not on Him who has the words of eternal life?

◆ ◆ ◆

The Indians lined up at mealtime at the riverside kitchen where the women had cooked yuca and made soup





JAMES B. HARR, Reporter

To the Fields

Rev. and Mrs. Gillette F. Vandegrift and daughters, Patricia and Mary, left April 14 for their third term in India.



Jane M. Combs



V. E. Smotherman
Gabon, Africa

Their work will be in the Men's Bible Training School in Nargaon.

The Misses Jane M. Combs and Virginia E. Smotherman left April 20 for their second term in Gabon. They will be stationed at Mouyanama.

On Furlough

Rev. and Mrs. Robert T. Henry and daughters, Karen and Lynda, arrived April 14 from Viet Nam, having completed their first term on the field.

The New Generation

To Rev. and Mrs. C. H. Dyke, Jr., India, a daughter, Joyce Flora, on March 30.

To Rev. and Mrs. John McCarthy, on furlough from Ecuador, a daughter, Mary Anne, on March 31.

To Rev. and Mrs. Raymond M. Vincent, Butler, Pa., a daughter, Cynthia Rae, on March 7.

To Rev. and Mrs. Donald L. Bubna, San Diego, Calif., a daughter, Lisa Kay, on March 23.

With the Lord

Mrs. Mary S. Shaw, widow of the late Dr. George Shaw, went to be with the Lord on March 30 in Decatur, Ill. She was eighty-three years of age. Dr. and Mrs. Shaw were known and loved through their ministries at Nyack and Toccoa Falls.

Prophetic Meetings Held

Rev. Robert E. McKinney is presently

holding prophetic meetings in northern New Jersey, emphasizing the place of Israel in the plan of God. He leaves May 9 for Israel, and will be available for meetings upon his return. His address is 811 S. Clarkson, Denver 9, Colo. He will be in Morristown, N. J., May 1-7.

Evangelistic Meetings Held

Manhattan, Mont. The Alliance Church in Manhattan, Mont., held special meetings March 8-15 with Rev. James F. Conner, of Billings, Mont., as the evangelist. Eight people made decisions for the Lord, several rededicated their lives and several were filled with the Holy Spirit.

The greatest work seems to have been done among the young people. One young man received victory over the confusion that he was experiencing from pressure by a leading cult.

The Manhattan people are praying with new zeal that the Lord will continue to move in this needy community. They also wish to thank all the interested friends for their prayers for the work in Manhattan.

Newark, N. J. Rev. Hamilton P. Rankin, of Orlando, Fla., conducted a series of services in the Alliance Church, closing on Easter Sunday. The meetings were well attended and many sought the Lord for healing of the body and for spiritual needs. Local Alliance groups contributed to the musical program. Rev. Frank Brocker is pastor.

Missionary Rally

The Bethany Alliance Church, Charles City, Ia., entertained the missionary prayer groups of the area on April 7. Four churches participated: Osage, Mason City and Charles City, Ia., and Lyle, Minn. Mrs. Marvin Martin, missionary to Thailand, was the speaker for the day.

Officers elected were Mrs. C. D. Tieszen, Mason City, president; Mrs. M. Averbeck, Lyle, vice-president; Mrs.

R. M. Strecker, Charles City, secretary-treasurer.

Jewish Names Wanted

Every Saturday morning at ten o'clock in the Alliance Home for the Aged, Carlisle, Pa., there is a prayer service for Jewish people. One of the services rendered by the group is the mailing of suitable literature and New Testaments to unsaved Jewish people anywhere in the nation. The group would be glad to receive the names and addresses of Jewish people to whom such a spiritual ministry might be given. Send addresses to Rev. M. R. Barto, 770 S. Hanover St., Carlisle, Pa.

Pastoral Changes

Dr. G. A. Aitcheson, North-Mar, Warren, Ohio.

Rev. James Cordell, Interim Pastor, Oneonta, Ala.

Rev. Joseph Brill, Tiller, Ore.

Rev. William Hayes, Warwick, R. I.

Rev. Ed Henning, Sarasota, Fla.

Rev. Lee Milligan, Roseville, Calif.

Rev. Nathan Penland, Asheville, N. C.

Miss Beryl Sabine, Deaconess and Secretary, Victoria, B. C.

H. S. Sanders, Hilliard, Fla.

Rev. James Strickland, Adams Park, Atlanta, Ga.

Rev. C. J. Trainer, Westerville, Ohio.

Rev. Clarence Wulf, Richmond-Fairmede, Calif.

Lewis Blanchard, Viola Lake, Webster, Wisc.

Rev. Harold Hosch, Evangelist, St. Paul, Minn.

Wesley J. Jeske, Assistant Pastor, Wenatchee, Wash.

Thomas S. Pugh, Galeton, Pa.

Charles F. S. Stamm, Danville, Pa.

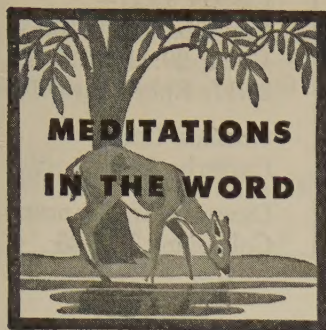
Airlines Clergy Travel Not Confirmed

The Interchurch Transportation Council states that reports from the Clergy Airlines Bureau of Sacramento reveal that currently their identification card

(Continued on page 19)

Rev. and Mrs. Gillette F. Vandegrift and daughters, India





Edited by EDITH M. BEYERLE

Sunday

JOHN 12:23-33 (verse 32).

This was the sublime joy that gave Him (Jesus) strength to endure the cross and despise the shame, even the vision that came to Him just as He was marching down that valley of the shadow of death. . . . Oh, are you and I holding back any part of that joy from the Master's heart? Are we selfishly hoarding this great salvation, absorbed in the cares and ambitions of earth, scarcely lifting a hand or sacrificing a single indulgence to send the gospel to those perishing millions?—A. B. SIMPSON.

Monday

PSALM 34:11-22 (verse 19).

Before the threatened shipwreck on the sea (Acts 27) God promised Paul the life of everyone in the ship. How was the promise fulfilled? Some swam ashore and others reached the land on spars and planks; but "so it came to pass, that they escaped all safe to land." Thus God will often keep us. We may get bruised and battered by the way, but we shall reach the goal, safe and sound by His grace.—GEORGE P. PARDINGTON.

Tuesday

GENESIS 12:1-9 (verse 1).

The good man lays no plans and makes no arrangements which can exclude the sudden and incalculable inspiration of God. You cannot outline what you will finally do. Let the publicans, the pagans, forecast and determine and draw the geometrical figures within which their movements may be described, but the Christian always goes without knowing whither he is going, except that he is going with God.—JOSEPH PARKER.

Wednesday

HEBREWS 11:1-15 (verses 1, 2).

Our fathers were high-minded men

Who firmly kept the faith;

To freedom and to conscience true,

In danger and in death;

Great names had they, but greater souls,

True heroes of their age,

Who like a rock in stormy seas,

Defied opposing rage.

—HENRY MAYO GUNN.

Thursday

PSALM 62 (verse 11).

There is no such thing as a church of God in which the Spirit of God does not preside. There are a great many so-called churches of Christ which I believe Christ utterly disowns because the Spirit of God does not regulate those churches' organizations. They are mere churches of men. . . . That alone is a church of God in which the Spirit of God rules and presides, and where His invisible headship is reverently submitted to.—ARTHUR T. PIERSON.

Friday

JOHN 14:1-15 (verse 6).

Jesus had just told His disciples of His near departure to go and prepare a place to which He would one day take them. Thomas, honest, simplehearted soul that he was and not caring what people thought of his ignorance, acknowledged that he did not know where Jesus was going and certainly did not know the way. Then Jesus gave him a truth that stands believers in good stead always and forever. It was that He, Jesus, is the answer to every perplexing question that confronts one, for every perplexity may be catalogued under one of the three heads: way, truth and life.—PAMEIL.

Saturday

ISAIAH 59 (verse 2).

In the life of a Christian the one thing that is a barrier to communion, to abiding in God, is just this, that there is some cherished sin. . . . It may be that you have looked upon your disobedience as a small thing; you have not even called it a sin. Just *one* thing! "One thing thou lackest." One wrong medicine and the patient dies. One error in business and it may mean bankruptcy. It is often but one thing.—A. LINDSAY GLEGG.

Sunday

MATTHEW 8:5-18 (verse 17).

We slowly learn, alas how slowly, that the cross touches our mortal frame, that our very bodies have been redeemed; that our liability to sickness because of sin has been canceled by His death; that we may lay even our sicknesses and infirmities upon Him who bare them, and take His resurrection life for every physical need of this mortal frame, for "he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."—A. B. SIMPSON.

Monday

1 CORINTHIANS 16:1-14 (verse 14, marg.).

If we find that we are not doing all things in love, let us repent right away, and by God's help begin to move in love and speak in love and pray in love and think in love and act in love. In our busy activities, even in the Lord's work, it is easy to lose love out of our lives if we do not watch and pray always, and obey the Lord and keep very humble before Him.—W. C. MOORE.

Tuesday

PSALM 74:10-23 (verses 16, 17).

What fire is this that so warmeth my heart? What light is this that so enlighteneth my soul? O fire that always burneth and never goeth out, kindle me! O light which ever shineth and art never darkened, illuminate me! O that I had my heat from Thee, most holy fire! how sweetly dost thou burn!—ST. AUGUSTINE.

Wednesday

EPHESIANS 4:17-32 (verse 32).

We cannot know the grief

That men may borrow;

We cannot see the souls

Storm-swept by sorrow.

But love can shine upon the way

Today, tomorrow;

Let us be kind.

Upon the wheel of pain

So many weary lives are broken,

We live in vain

Who give no tender token.

Let us be kind.

—AUTHOR UNKNOWN.

Thursday

JOSHUA 15:1-20 (verse 13a).

Caleb's name, which means "dog," and his ancestry, possibly descendants of Esau (Josh. 14:6), surely were not in his favor. But he rose above both and won a place among the noble and mighty in Israel. Doubtless he was a proselyte, as were Rahab and Ruth, and therefore by rugged choice had identified himself with the people of God. Caleb is another proof that God is no respecter of persons (Acts 10:34, 35). Obedient faith, regardless of one's race or color, puts a believer among God's spiritual elect.—DELBERT ROSE.

Friday

GENESIS 33:1-11 (verse 10b).

Another translation reads, "To see your face is like seeing the face of God," which reminds us of the shining of Moses' face after his vigil with God in the Mount. Jacob had just spent a night at Peniel where he had been conquered by the preincarnate Son of God and his name had been changed from "Supplanter" to "Overcomer" (in essence). No wonder his face probably shone! But Jacob had had a price to pay for this distinction: he had been stripped of his own natural strength to have it replaced by the power of God.—PAMEIL.

Saturday

EXODUS 14:13-29 (verse 16).

Moses had not to calculate the difference between his feebleness and the strength of a kingdom. . . . "Pharaoh *versus* Moses" did not look like a very hopeful cause; but "Pharaoh *versus* Moses and Another"—that other being God—was a very different matter. God and I are always stronger than any antagonists. It was needless to discuss whether Moses was able to cope with the king. That was not the right way of putting the problem. The right way was, Is God able to do it?—ALEXANDER MAC-LAREN.

May 7, 1961

LESSON TEXT—

Proverbs 3:1-8; 4:20-23;

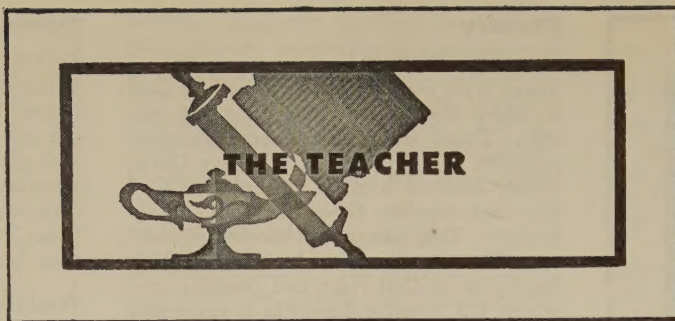
Luke 6:43-45

GOLDEN TEXT—

Proverbs 4:23

DEVOTIONAL READING—

Luke 6:43-49



By Harold J. Sutton

May 14, 1961

LESSON TEXT—

Proverbs 4:1-4; 10:1;

13:24; 20:11; 22:6;

29:17; Ephesians 6:1-4

GOLDEN TEXT—

Proverbs 22:6

DEVOTIONAL READING—

Colossians 3:17-25

Out of the Heart

True wisdom is an "out of the heart" thing. If wisdom is not there, it is not anywhere. It is defined as "the fear of the Lord" (Prov. 1:7; 9:10). Wisdom is a voice that crieth, but few understand.

I. THE PRINCIPLE OF WISDOM (Prov. 3:1-6).

Precept: "Forget not . . . let not." *Practice:* Keep, bind, write, trust, lean not. The will of God is to be primary. Life is to be lived in terms of its relation to the "law" (will) of God. This must be central, never marginal. There follows: *goodness* (v. 2). The Bible is not alone in saying there is a vital connection between righteousness of life and ripeness of age. History and observation agree. Yes, goodness is one of the guarantors of "length of days." *Grace* (v. 4). The God-centered life finds favor in two directions: vertical, "in the sight of God"; horizontal, "and man." To please God is also to please reasonable folk. Winsomeness that is born of grace is attractive to both Creator and creature. *Guidance* (v. 6). Unassisted mortals are not sufficient for the journey of life. Wisdom is revealed by a willingness to accept proffered aid. It is the God-centered life that avoids the byways and climbs the highway to the city of God. *Gain* (v. 8). "Navel" refers to the core of physical well-being; "marrow" is that moisture in the bone that delays the ravages of decay. "He who makes holiness happy in heaven, makes holiness healthful on earth."

II. THE PROGRESS OF WISDOM (Prov. 4:20-23).

Here is *the Word* (v. 20). Such merits the inclined ear. The heart must listen if the ear is to hear. *The warning* (v. 21). "Thine eyes" implies *vision*; this is to be clear and perceptive. The phrase "in the midst of thine heart" speaks of *vigilance*. What is the highest and best is to be the center of life. *The worth* (v. 22). Life offers its best to those who seek the best. In this light we interpret the word "find." *The watchfulness* (v. 23). "Keep" as men keep a fort, a treasure, a trust.

III. PROOF OF WISDOM (Luke 6:43-45).

This portion of the King's Manifesto is given as a *premise* (v. 44). "Every tree is known by his own fruit." Not "works" but "fruit"; the two are not synonymous. "Work" is what one *does*; "fruit" is what one *is*. A very bad man (fruit) may do a very good work. But the good deed done does not cancel out the bad man. And the good deed would be in question because of the bad man's motive. *Parallel* (vv. 44, 45). Here it is trees and men. "It is impossible to gather fruitage from any tree save that which is the outcome of its inner life." One may place grapes on a thorn bush and figs on a thistle plant but they cannot grow there. Speech may be orthodox, but if the life be wrong, the prophet is false. Such cannot help but lead men astray. "The blasphemy of the sanctuary is infinitely worse than the blasphemy of the slum."

Separation in matters of *creed* alone is not enough; there must be a separation in *conduct*, too. Dare we be indifferent where our Lord is so insistent? The matter is stated and restated, forward and backward, in every conceivable manner. "Fruit" and nature are inseparable and cannot be divorced. No matter what we do or how we do it, we are what we are; fruit reveals the hidden nature of life.

Discipline in the Home

"Discipline in the Home" imposes responsibilities and obligations upon all the family. Happiness in the domestic circle depends upon the realization of these and the mutual sharing thereof. The emphasis of the lesson is well placed.

I. THE FATHER (Prov. 4:1-4).

We learn here that the father is responsible for the instruction of the home. The *exhortation* rings with *hear, attend, forsake not* (vv. 1, 2). Truth is to be applied to conscience so as to satisfy reason. The wise father instructs his child in a manner calculated to satisfy a growing mind. "Good doctrine" is the orderly statement of things properly believed. "Law" is the enforced practice of the things believed. *Example* is pointed up in verses 3 and 4. The wise man says that he but passes on his heritage. We all do. To tell one's children is not enough; they must be taught. The teaching must be such that the heart of the taught will retain the teaching. Some lessons are learned painfully, but painfully or no, they are to be learned.

II. THE MOTHER (Prov. 10:1; 13:24; 20:11; 22:6; 29:17).

Father teaches; mother trains. And corrections are "the way of life." No amount of teaching on the part of father will compensate for the lack of training on the part of mother. This training is not only by enforced lessons; it is by exemplary living. Subtle deceit never begets stark honesty. Impatient complaining never results in patient forbearance. Children learn by what they see, not alone by what we say. If their seeing belies our saying, the saying is mockery.

Only, then, as father teaches and mother trains does the child build into personality and character those enduring elements that will serve to guide, protect and companion him through the trying years of adult life. The plastic age belongs not to the industrialist alone; it is with parenthood, too. Ere long the child will be grown and gone. What memories, lessons and disciplines are we giving them to carry into the wide world?

III. THE CHILD (Eph. 6:1-4).

Obedience is the first word for the child: prompt, implicit, cheerful obedience. The implications of childhood are those of inexperience and dependence. Never is this obedience to be for the parent's pleasure; it is to be for the child's profit. Parents are to be obeyed in early life that God may be obeyed in later life. Thereby the all-wise government of God is repeated in the well-ordered home. The same principles obtain; the same love animates; the same results are promoted: glory to God and blessedness to man.

"Nurture" and "admonition" are words for discipline and caution. "Chastening" (correction) is always to be administered in the proper spirit. Children are to be taught that perfect freedom comes through perfect obedience. "Day by day as it flies, you must labor to wake up your children's souls to the realization of the fact that they belong to God, and that He has sent them into the world, not to look after their own little petty, personal interests, but to devote themselves to the promotion of His! and that, in doing this, they will find happiness and usefulness." So spoke Catherine Booth, wife of Gen. William Booth, founder of the Salvation Army. Thoughtful words indeed!

THE ALLIANCE FAMILY

(Continued from page 16)

is not accepted by any airline in the United States offering clergy fares. It is advisable that applications for airlines clergy certificates be held in abeyance.

Missionary Treasury

March 1961

General Fund \$339,989.17
Missionary Specials 35,521.56

Our hearts rejoice in the General Fund income for March, here reported, which is approximately \$10,000 more than our monthly budget of \$330,000. During the first three months of 1961, the General Fund income of the Society has been 4 per cent larger than for the same period in 1960. Since to meet the 1961 budget, an increase of 5.5 per cent in the General Fund income is needed, the amount received thus far has been only 98 per cent of the budget.

We believe the Lord will meet us in these essential needs for advance included in the 1961 budget, and thus ask our many friends and members to join with us for the full amount of income needed.

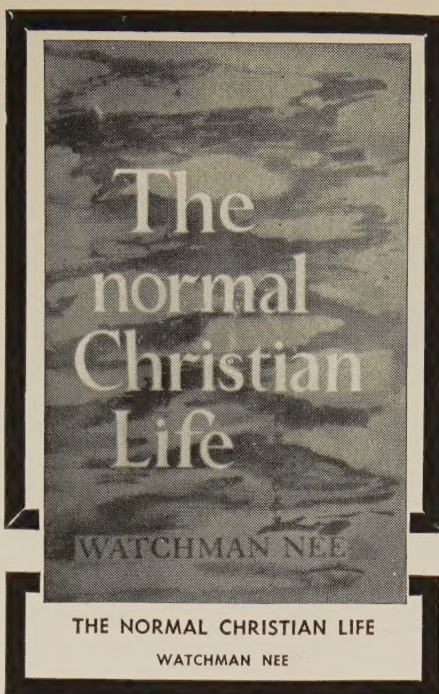
Viet Nam Buildings

Received in March \$ 1,810.94
Total to March 31, 1961 ... \$211,423.22

Gifts for the month of March were covered by our receipt Nos. 41678-43090 and 3274-3400. If you failed to receive a receipt for your contribution, please communicate with our auditors, Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.



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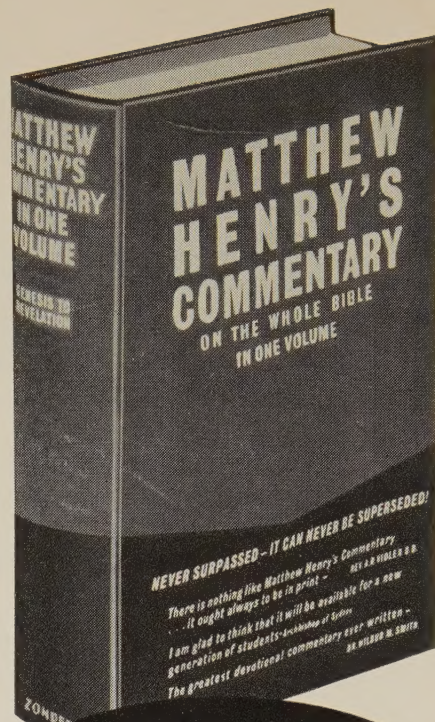
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The Other Side of Congo

Not all is violence and hate in the Congo . . . The Spirit of the Lord still moves upon His people, shedding His love abroad in their hearts.

NEWS reporters and analysts seem concerned wholly with the lurid and horrifying features of the Congo story. Judging by what they tell us, Congo has only a chaotic side to present. Acquainted solely with this picture, most people conclude that missionary work either has terminated altogether or soon must.

A letter from a busy missionary family does not deny the fact that Christian workers labor under grave difficulties, but it also shows that there are significant happenings that do not reach the headlines. Here are two such:

Villagers at Kai ku Niali extended heart-warming hospitality to the missionaries during a recent five days of ministry among them. They went to such lengths to show their appreciation that the missionaries were humbled. A runner was dispatched to buy flour in Portuguese Congo, a half day's journey away, so that the guests would have bread. Fresh tomatoes had not been on the table at the mission station for months. A village woman brought some from her field. Others brought chickens, rice, plantains and even orange soft drink, presenting them with that eager, shy generosity so typical of Congolese. . . .

An unforgettable incident took place in the hut of an old blind man. At the request of the deacon the missionary had agreed to visit him and serve Communion. He writes, "Stooping into the hut I met stark poverty head-on. The old man crouched on a board-slat frame and his wife, shriveled with age, hugged a smoky fire. The only other furnishings were a few clay pots. That's all. The old couple received no help from their faithless children. They had no clothes other than the rags they wore and no blankets for the dismal, clammy nights. But in their hearts burned love for Jesus and an unwavering faith.

"After the simple Communion service we were about to leave, but the old man detained us. He pulled a smoke-blackened tin from his rags. His fingers, fumbling for a moment, drew four cents from the can—his offering. His wife called, 'Don't forget me, papa. Me, too.' His groping fingers brought out four additional coins. The deacon looked at me with pain in his eyes. I knew how he felt.

"The next time you read of riots and chaos in Congo, remember this incident. This, too, is Congo."

The Alliance work is located in the western part of the Congo. . . . Our territory extends approximately 125 miles east and north from the mouth of the Congo River. Here we are responsible for the evangelization of 450,000 persons. . . . The Congo Alliance Church is the largest overseas church of the Society, with more than 30,000 baptized members. . . . We praise God that comparative peace has prevailed in this area, and that our workers have been able to carry on without interruption.

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y. 1634 Bayview Ave., Toronto 17, Canada